UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes Francis Neilson

Christianity and Modern Civilization

By GEORGE WILLIS COOKE

Religion and Freedom

By CLARENCE R. SKINNER

The Assumption of World Citizenship

By ROBERT WHITAKER

New Books on World Problems

By FREDERICK STARR

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Contents

EDITORIAL—
Notes 275
Christianity and Modern Civilization.—GEORGE WILLIS COOKE 276
Religion and Freedom.—CLARENCE R. SKINNER 277
Across the Pacific—Editorial Correspondence. REV. SYDNEY STRONG 278
ARTICLES—
"Back to the Land!" The Salvation of Austria.—*Brent Dow Allinson* 279
The Assumption of World Citizenship.—REV. ROBERT WHITAKER 281
"Democracy and World Relations."—D. S. J... 282
Ramabai.—J. T. SUNDERLAND 285
A BOOK A WEEK—
Mary Badollet Powell Memorial—"The Ascent and Other Poems."—JAMES WALDO FAWCETT 283
THE STUDY TABLE—
New Books on World Problems.—FREDERICK STARR 284
A Good Book for Jews and Gentiles.—CHARLES F. DOLE 285
CORRESPONDENCE—
An Acknowledgment from France.—ALICE MARION HOLMES 286
Should We Live for Today?—CHARLES H. COCHRANE 286
POETRY—
The Greater Love.—HELEN FRAZEE-BOWER.... 275
By the Heart.—JOSEPH ANDREW GALAHAD.... 283
THE FIELD—
The International People's College in Denmark 287

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. LXXXIX. THURSDAY, JUNE 29, 1922 Number 18

THE GREATER LOVE

"Greater love hath no man than this"

All day the white-robed ministers of pride
Feed in my heart the flame of selfishness:
Convention, creed, and custom alternate
Before the willing altar of my faith.
But nightly to my window steals a form,
A still voice trembles, reaching for my heart—
It is the gray-winged troubador of love,
Chanting the gracious purpose of all life.

"I am the Greater Love—
Who follows me
Climbs to a joy undreamed of.
Stretch your hand—
There is my hand to lead you;
Lift your eyes—
There are my eyes to comfort;
Raise your voice—
My voice makes answer,
Singing in your heart.

"My dwelling place is beauty.
On my back
I bear the burdens of the universe.
Wherever pity quickens,
There am I;
Wherever duty whispers,
I must go.
My love is greater than the love of men—
Wide as the world
And high as heaven's throne;
Within my soul
All human ties unite.
Who follows me
Must live as I have lived:

"Not for my children,
But for every child
Who asks the sunlight
As a right divine;
Not for my parents,
But for all who break
The body's youth
To set a spirit free;
Not for my kinsmen,
But for every man,
My brothers all,
By birth or circumstance,
In joy or pain,
In sickness or in health.
The world is my Beloved,
I am his.
Not for my country, then,
But all the world."

Within the still night watches I have heard
The music of his singing. Dusk is torn—
A hundred vague emotions blend in one;
I wake—I start,—and evermore I yearn
Toward that which is less human than divine.
The white One Flame is kindled in my heart!
I will arise and follow down the years.
My feet are shod with peace! My torch a song!

Helen Frazee-Bower.

The workingmen of this country are now passing through a most distressful time. What with unemployment and reduction of wages, the advance of the "open shop" movement, and the decision of the Supreme Court that the Unions can be made financially responsible for losses resulting from strikes, they are being pressed hard on every side. The strikes with which they resist these encroachments do not seem to be permanently successful. What the outcome will be it is very difficult to prognosticate. The pressure upon them is in every way severe, and result, it appears, of a determined effort to crush the Unions and all organized efforts for their own protection. In the end, it may be surmised, these attacks may prove beneficial to them. Hitherto they have refused to organize politically, trusting to Union methods for their protection. The more hard pressed they are the more likely is it that they will resort to political rather than to industrial methods for their advancement. Is it not possible that when they are crushed to earth, with no promise of recovery through the means they have hitherto made use of, they will find it desirable, and even necessary, to organize a political party! If they will join with the farmers, they can defeat any party which may oppose them.

We would call attention to the books of Lothrop Stoddard. They make it quite certain that the unrest we know in this country and in western Europe is world wide. In some respects it is more urgent and more general in Asia and Africa than it is in the regions with which we are more familiar. In his "The Rising Tide of Color" he has shown by means of a large body of testimony, gathered from many authentic sources, that the colored peoples of the world are rebellious against the domination of the white peoples, and are determined as soon as possible to resist it. The success of the Japanese against the Russians has aroused all colored peoples to resist white encroachments. Again, in his "The New World of Islam," he has shown in a most interesting manner how the Moslem peoples are joining in this unrest, and are determined to resist the control being secured over them by the peoples of Europe. In India, in Egypt, in Mesopotamia, and everywhere throughout the Islamic world, this spirit of resistance is being discussed and organized. If all the colored peoples join with them there may come about a most

formidable attempt to throw off the military and political yoke which has been imposed on them by the leading nations of Europe. These books are most interesting and informing, and all who wish to be informed on world events cannot afford to pass them by.

Christianity and Modern Civilization

About one hundred clergymen and clergywomen, meeting in the Berry Street Conference, Boston, during the Unitarian Anniversary meetings this year, listened to an address by Rev. James A. Fairley of Jamaica Plain (successor to Dr. Charles F. Dole), on the relations of the teachings of Jesus to the economic demands of our present-day civilization. The teaching on the part of Jesus of non-resistance, doing to others as we would that they should do to us, peace and good-will between individuals and nations, were placed in contrast with modern competition, imperialism, and the war of nation against nation. The query was raised as to how the two divergent tendencies can be reconciled with each other. The essayist was of the opinion that the two are antagonistic, that they cannot be fully reconciled, and that the teachings of Jesus are not to be abandoned.

The origin of this antagonism is doubtless to be found in the divergent origins of our modern civilization. The civilization of to-day has had diverse origins, and these have not been fully reconciled with each other, though they have been working together for many centuries. In Christianity there has come to expression the humanitarian and moral tendencies of the ancient world. It was opposed to the aggressive and dominating tendencies of the Roman Empire. The one was spiritual and conciliatory; the other was imperialistic and militaristic. The one was embodied in the Gospels, the other in the body of Roman law. When Christianity became popular and successful, it accepted the imperialism of Rome, and the imperial laws were modified into the Canon law. The Church dominated mediaeval thought, and it imposed itself on all peoples who came under its dominion. The teachings of Jesus were not forgotten, but material power became greater than that which is spiritual.

For many centuries Christianity would permit no taking of usury; but as industries and commerce developed that "counsel of perfection" was forgotten. If the early church "had all things in common," and that communistic tendency continued in many of the religious orders, it was gradually outgrown, and ultimately abandoned as evil in its nature.

With the growth of modern industrialism the law of economic competition came in to control business, commerce, and international relations. Christianity was not abandoned, but already it had come to accept belief in Jesus rather than his moral teachings as the essence of its requirements. A life to come was accepted in place of a righteous life on this earth.

Honest and sincere men will hold to beliefs which are quite incompatible with each other, and will accept them with an equal confidence in their worth and validity. The antagonism of these ideas they are not able to discover, and they accept them as if their minds had two or more belief-tight compartments. In the same way peoples and nations will accept as equally valid the most irreconcilable ideas and institutions. Christianity can be accepted at the same time that economic competition receives unqualified approval. The Golden Rule is received with delight where the rule of wealth domination is the law of all business conduct. The one is an approved sentiment, and the other is a guide to daily conduct.

This incompatibility is not everywhere accepted with approval. Tolstoy rejected the law of competition and all that grows out of it. He accepted literally the teachings of Jesus, and he desired to apply them in daily conduct. We know the tragedy of his life, the result of this desire of his to live in the spirit of the law of non-resistance. When Jesus said that we should turn the other cheek, Tolstoy accepted this word literally, and proceeded to apply it in his own conduct. At the present time Gandhi is trying to do the same thing in India, and is in jail in consequence. Governments, commerce, and business of all kinds, with here and there an exception, are not conducted on the principle of non-resistance. What if the Golden Rule were to be introduced as a practical measure into Wall Street!

This antagonism for most Christians does not exist. They are not aware of the conflict to which it gives rise. They are of the conviction that only fanatics and "radicals" can see that such conflict has an existence. Not only are they of the opinion that Christianity has a quite different meaning, but they are even more assured that the rule of non-resistance would wreck all civilization. And yet, there is this teaching of Jesus, which came out of another civilization than our own, and cannot be brought into harmony with it.

This antagonism gives rise to two considerations as to the future of Christianity and that of civilization. Is the teaching of Jesus at the basis of Christianity? Either his moral and spiritual teachings, as embodied in the Golden Rule and in the Sermon on the Mount, can be put into practice under the conditions of our modern civilization or these teachings are to-day outgrown. If they can be put into effective practice, it is evident that our civilization must undergo many a radical change. Competition, class antagonism, and war must be brought to an end if a

practical Christianity is to have an effective influence on modern life.

Then again, the question arises as to whether it is practically possible to modify civilization in such a manner as to make effective the laws of good-will and non-resistance. All attempts hitherto made in this direction have proved failures. So far Socialism, single-tax, communism, and all the other attempts to qualify or reform the existing civilization have proved incompetent to bring about any permanent changes. What they may accomplish in the future, of course, we are not able to prophesy.

There is this much that is hopeful, that the problem is attracting the attention of an increasing number of persons. Christianity is being tested as to what it can accomplish. Does there lie that way any certain promise for a nobler and a more humane world? Will it abolish war? Will it overcome the antagonism between capital and labor? Will it abolish poverty? Many are beginning to think that it is a failure if it cannot accomplish these results. They are turning to one or another reform that these results may be brought about. This recognition that here is a real problem is in itself hopeful. If no immediate solution is in sight, the very recognition that there is a great problem to be solved is in itself full of promise for the future.

GEORGE WILLIS COOKE.

Religion and Freedom

A Discussion of the Baptist Convention

The Baptists had an opportunity to strike a great note for religious liberty at their recent convention. The eyes of the country were directed upon them. The press gave more publicity to their meetings than to any other similar convention in recent years. Pulpits, religious journals, class rooms were filled with discussions of the issues. The stage was set for an epoch-making event.

The Baptists are to be congratulated that they did not allow the official recrudescence of all the crude, unscientific and reactionary influences which are grouped under the heading of Fundamentalism. The liberals carried the day with no uncertain voice. For this, all progressive spirits must be truly thankful.

But the epoch-making event did not occur. Like so many church conventions, the issue ended in more or less of political compromise, offices being distributed among the various representatives of all parties to the controversy: "fundamentalist," liberal and "radical." No great new note was struck. No advance was made in the struggle to win greater religious liberty. The Baptists simply stood their ground which in this case happens to be comparatively free ground. But it is unfortunate that they did not lift banners, blow bugles and march forward to a new outpost, catching the eye of an onlooking world and thus dramatizing anew the big issues.

The great weakness of the position of the convention, as one is able to gather it from reports, lies in the fact that the New Testament is again used as an ultimate authority. The delegates did not adopt a creed such as the reactionaries tried to force upon them. But is it true that they did not adopt any creed whatsoever? Are they left free? Is it not nearer the truth to say that they adopted a creed which consists of some twenty odd volumes written by various authors, and furthermore a creed which forms the basis for the contentions of the fundamentalists?

It ought not be necessary to say that the writer has the deepest respect for the books of both the Old and the New Testament, as he has for the books of Confucius, Buddha and other religious systems. The question does not hinge on respect for the New Testament. It hinges on the question as to whether the Baptists are free, having adopted the New Testament as their creed? The writer submits that they are not, for the reason that they have struck out no new principle to guide conscience or conduct in matters of religious life. They have simply done what Luther did four hundred years ago, viz: made the Bible the test of religious truth.

And where does this leave us? Instantly the fundamentalist can claim that the New Testament teaches all that he has proclaimed. Can he not turn to innumerable passages which declare the virgin birth, the second coming, the fires of hell and all other such comforting doctrines? The fundamentalists are therefore in exactly the same position that they were in before the convention. They have the same authority for preaching their ideas, and there is no reason why they should not go on with their work of interference with progress, trying to control education and setting back the hands of religious toleration.

The writer can see only two solutions to this problem of securing religious liberty. The Baptists have tried neither.

First, is the solution which rests upon the recognition of science as the ultimate authority in religion. Science is knowledge. It rests upon facts. Facts can be appealed to, proven. Science unites. There is only one kind of liberty worth while, and that is the liberty to seek the truth. The scientific mind is the truth seeking mind. It seeks not to justify itself, but only to justify facts. If the fundamentalists are eager to find the truth, they would welcome every evidence from every source which might in any way whatsoever shed light upon truth. Until every man

in every religious system is willing to do this for himself, and to allow every other man to do it for himself we shall not have attained true religious freedom.

The Baptists have not made any such declaration, enthroning science as supreme authority, therefore they have not settled the real problem which confronted them. They have missed a great opportunity.

The other solution of the question is to frankly recognize that all theological creeds and statements are essentially speculative and therefore divisive; and to consequently make the real basis of religious organization not theological, but religious. Let theology be recognized as one of the eternal and legitimate interests of man, but let it hereafter be left to the individual to interpret. Let it be known that no church and no religious sect will tolerate the formulation of theological issues as tests or the organization of groups on the basis of theological interpretations. Let the true basis be the fostering of the best life in man. Let him believe in whatsoever gods he will, but demand that the end of all religious endeavor shall be the abundant life—that and that alone.

These two solutions might solve the age-old problem of religious liberty. The Baptists have tried neither. It is to be hoped that they will.

CLARENCE R. SKINNER.

Across the Pacific

Editorial Correspondence.

When I left Seattle I brought with me a batch of 200 letters. They were written by as many boys and girls in the 7th and 8th grades of the public schools of Seattle, to boys and girls in Australia. Superintendent Cooper was kind enough to interest himself in the matter.

What to do with them when I got here? I referred to the letters at a reception given me by the Australian Church, and the next morning was called up by Mr. Lawton who is head of a most excellent school, St. Andrew's, in Kew, one of the beautiful little cities that make up the greater Melbourne. He asked for forty of the letters. On the following day I was directed to the Hampton Central School, whose principal, Mr. Allison, agreed to take 75 of the letters. As I went with him through several rooms the children seemed eager to undertake the correspondence.

In speaking to them, I found that nothing about the children in Seattle astonished them as much as the fact that the Seattle children enjoyed a two and a half months' vacation. This seemed beyond belief! The remainder of the letters I am placing among the children of the Sunday School of the Australian Church. I can quite believe that for years to come at least 200 children—100 on each side of the Pacific—will be bridging the Pacific by their correspondence—thus making for peace.

Last week the American-Australian Association of Melbourne held a business meeting for the election of officers. About fifty were in attendance, among them being Mr. and Mrs. Griffin, two Americans. Mr. Griffin is one of the leading architects of Australia, once located in Chicago. Some years ago, in a world-wide contest, he won a prize of $50,000—I think it was—for the best plans, for the capitol buildings at Canberra—the to-be capital of Australia. There are about 200 members in the Association, thirty of them Americans. It is a voluntary association of citizens to promote intelligence between the two nations concerning one another. Hon. Samuel Mauger, once Postmaster General, was chosen President. He is one of Melbourne's most useful citizens. Sir James Barrett, prominent in civic and social affairs, was made 1st vice-president, with Mr. Griffin as 2nd vice-president. Mrs. Griffin, who made a clever speech on the purpose of the Association, is one of the directors. The Association is sure to promote peace. Correspondence between children will be encouraged. Information about each other will be extended. I have been asked to give an illustrated lecture on Seattle, in the near future.

In illustration of the need of knowledge of each other, Sir James Barrett referred to a trip he once made to America in order to acquaint himself with American universities. He had discovered in the university circles in Australia much adverse criticism of American universities. He was determined to ascertain the truth. While he found that they were not above criticism, he did discover that education had hold of the American mind to an astonishing degree. He found that the president of an American university ranked higher, in the minds of the people, than did the governor! If citizens of every nation would only set out determined to discover the truth about other peoples! Sir James Barrett added, the time has arrived for Australians to learn more about the Japanese.

You will be interested, I think, in the "Eight-Hour Procession" I witnessed last Monday. It is a legal holiday, to celebrate the movement for the 8-hour day, which began sixty-six years ago. There were not so many marchers—only about 6000. There were however a hundred thousand people, half of them children, that lined the streets, looking on. There were 20 brass bands, 100 unions, 25 magnificent silk banners, mounted on lorries drawn by splendid horses. One conspicuous banner bore the inscription "Eyes Right for Labor Daily. Complete the Chain." Australia is highly organized industrially. There are over 600,000 trade-unionists, in a population of 5,400,000. I am inclined to think that Australia leads the world in social and industrial conditions. One is at once impressed by the fact of a universal 8-hour day (with 40 or more trades); of a universal Saturday half-holiday, by the cessation of work on Sunday. On Saturday afternoons, the parks, playgrounds, etc., are thronged with people. The shops all over Australia close at 6 o'clock—even the chemists, barber-shops and saloons. In Melbourne, a city of 800,000, the street cars do not run from 11.30 Saturday night until Sunday, 1.30 p. m. Practically all of the public utilities, railways, street cars, telephones, telegraph,

lighting, etc., are nationalized or municipalized. There are old age pensions, baby bonuses, insurance for all workers, etc. And now the Labor Party is out for the "socialization of all industry."

I am inclined to believe that industrial matters are at the forks of the road in Australia. Of this, I will have more to say.

Melbourne, May 8. SYDNEY STRONG.

"Back to the Land!" The Salvation of Austria

Out of the long suffering and complete defeat of the war, out of starvation, humiliation and demoralization which followed it, out of the crash of Europe's oldest empire in confusion and revolution a new Vienna, Phoenix-like, is rising from the ashes of her despair. In the face of innumerable obstacles and uncertainties, slowly but steadily a freer and yet fairer city is covering with happier human habitations the broad plains between the Danube and the forest-clad hills of Lower Austria.

Notwithstanding the fact that the cost of living has increased from 150 to 200 times since 1914 and that the unpredictable variations in the value of the Austrian krone, which daily fluctuates with the fitfulness of a barometer in a thunderstorm, exert a paralyzing effect upon international trade and the possibility of any stable or sound industrial recovery, the Austrians, and particularly the Viennese, who suffered more terribly from hunger and deprivation during the last seven years than any people in Europe save only the Russians, are grappling with their situation with a courage and cheerful good humor, as admirable as they are surprising, and are turning defeat and disintegration into a new social unity and enduring achievement. They are giving the world nothing less than a practical demonstration of the theory that it is possible to pull oneself and one's community out of the quagmire by one's own bootstraps even when one's boots are pawned and what they are doing deserves to be studied and emulated elsewhere, particularly in areas of business depression and apparent hopelessness. Like everything else that is worth while in matters of this kind success requires a knowledge and practice of the fine art of co-operation.

At the end of the war it was discovered that the population of Vienna had decreased from 2,200,000 to 1,800,000. Nevertheless, owing to the large increase of marriages after the return and demobilization of the army and the general desire to resume family life and to the additional fact that one of the first things the Socialist Government of Vienna did after the revolution was to prevent landlords from increasing rents by the passage of a stringent Tenants' Protection Law, a great shortage of dwellings became evident. Save for the villas of the wealthy, private houses, which are common enough in England and America, are almost unknown on the Continent whose laboring millions live, and always have lived, in large stone apartment buildings, from four to six stories high, containing sometimes as many as seventy-five families.

Of the 550,000 lodgings of all kinds in Vienna it was found in an investigation made after the war that 255,000 of them consisted of a single room or of a room and a kitchen. While rents remained almost stationary in the succeeding months of economic confusion, wages steadily rose by reason of the rapid depreciation of the krone and the effective organization of the working-people. Moreover almost no building was done during the last seven years of war and depression because the cost of building, which has increased some eighty times in Vienna since 1914, became almost prohibitive and because, owing to the rent legislation, landlords found no encouragement in the prospect of erecting new premises.

This situation with the influx of foreign visitors and war-profiteers from all over Europe, especially from Hungary and the Balkans, created not only a shortage but an acute housing famine in spite of the decreased population of the city, and drastic measures, such as the billeting of strangers in private families, were begun. There existed simultaneously, as the world now knows, a fuel famine, a milk famine, and a general food famine in Vienna, because of the long-drawn war and the peace treaty of St. Germain which deprived the ancient Austrian capital of her richest provinces from which, for centuries, she had drawn the economic wealth and food-supply of her urban life.

What was to be done? Desolation stared from the accusing windows of abandoned palaces; death stood guard in the silent streets and spoke from the hungry eyes of little children. Two years ago hot sand bags were used in place of hot-water bottles in some Vienna hospitals and human beings combed the garbage wagons and dumping-grounds for food. If it had not been for the generous and efficient work of dozens of foreign relief organizations, and especially for the timely arrival of American flour, the black flag would have hung from many more hundreds of thousands of doorways. . . . What was to be done?

During the war a large number of invalided soldiers and others had formed associations for mutual welfare and, in some cases while the war was still on, had planted gardens on unused land secured for the purpose on the outskirts of the city and by this means had materially added to the food supply of themselves and their families. In 1919 there were over 40,000 such temporary gardens and it was estimated that 2500 wagon-loads of vegetables were raised, chiefly through the work of women and children. What was more natural than that a desire should arise to live permanently upon these outlying garden-plots, especially in summer, in order to escape the hot deserts of the crowded city courts and to be able to devote more attention to the invaluable gardens and so to reap a greater reward? Upon the return of the army, the former soldiers who had devoted five of the best years of their lives to what they had believed was the defense of their country found that they could not live on the ridiculously inadequate pensions which the bankrupt Austrian government was prepared to pay them and they, too, organized various associations for mutual help and protection and joined the ranks of the city-gardeners.

On the southwest edge of Vienna there was a beautiful forest comprising hundreds of acres of land which had long been the property of the emperors and was used by them as a shooting-park. It was closed to the public the year around and surrounded by a wall; by reason of the revolution it now belonged to the gov-

ernment and presumably, therefore, to the people. The war-invalids had not learned to be gardeners for nothing. If they could conduct successful vegetable gardens and live in shacks on unused city-lots, why could they not build a successful community of comfortable homes and really adequate gardens, and why could they not do it on that royal hunting-preserve? What was to stop them? Apparently nothing. Acting perhaps on the encouraging theory that God helps those who help themselves, a group of these invalided and disillusioned heroes determined forthwith to help themselves and one fine day in September, 1920, a company of them, after notifying the authorities of their intentions, arrived at the former royal estate with a wagon-load of spades and axes and hammers and nails and took amiable but determined possession of the nearest corner of it. No opposition was encountered from the police, chiefly because at the moment the government of Austria was in the hands of the Social-Democrats. The national parliament had, in fact, passed a law during the preceding summer providing that all the domains and estates that had formerly belonged to the royal house of Hapsburg throughout Austria should henceforth be dedicated to the support and service of the wounded veterans of the great war (Kriegsbeschädigter) and placing these lands with their castles and houses under the administration of a national board of trustees composed of the Ministers of Social Administration and five members of the national parliament.

Whatever the reason for the lack of opposition, the invalid-"squatters" gave every indication that they had come to stay. Through articles and appeals in the newspapers they enlisted the interest and support of a large number of former soldiers, soldier-widows and friends and proceeded to organize a settlement co-operative-society and to tax themselves as much as they could afford to pay—about three thousand kronen each—and set to work with more optimism than money to build the foundations of their city and their future, a future brighter than most of them had ever known and a city to which the social vision and spiritual aspiration of its founders gave the shining name of "The City of Peace." The first house was ready for occupancy and the cornerstone of the new community was publicly dedicated by officials of the co-operative, the province and the state to liberty, equality and fraternity—"Freiheit, Gleichheit, Brüderlichkeit"—on the third of September, 1921.

From the sale of timber on that portion of the estate which they selected for a building-site they realized the sum of 1,000,000 kronen and in the long wall surrounding the park they found the material, bricks and stones, with which, nothing daunted, they might build the foundations of their houses. The walls that encompassed them were straightway demolished, in more senses than one, and the bricks, some of which are stamped with the double-eagle of the Habsburgs, now form the supporting walls of some forty one-family dwellings of attractive design. A complete plan for an almost self-sufficient community of 2,000 homes, including a church, a school and the necessary work-shops and farm buildings for the housing and care of horses, cows, goats, pigs and poultry has been made. Most important of all, perhaps, each house is to have a garden, averaging 450 square meters—1400 square feet—in size, and by the establishment of carpentry, furniture, paint and tin-shops and of a co-operative farm the members of the "Genossenschaft" who are wounded or weakened as a result of their compulsory army-service will find opportunity for labor as wholesome to themselves as helpful to the community. Significant of the wonderful spirit of co-operation and self-reliance which seems to animate the entire group, and best earnest of the ultimate success of their undertaking is the fact that the men and women are working with their own hands upon their houses—laboring after hours of the regular working-day when they are employed elsewhere, on Saturday afternoons, on Sundays and holidays—each potential home-owner agreeing to give a minimum of 2,000 hours of labor to the colony. Numbers of men whose houses because of lack of funds cannot possibly be erected until next year or the year after are working loyally upon the first quota of houses to be built in order that these may be finished before cold weather sets in. The houses, which have been built in rows for reasons of economy in construction and in heating, will remain the property of the Genossenschaft, thus rendering individual sale, dispossession or speculation alike impossible.

An undertaking of this kind in the face of so much difficulty and depression naturally attracted wide attention and inspired imitation. Other settlement unions were soon formed composed of working-men, teachers, artists, official and professional people of all kinds, with the result that forty or more different co-operative societies for the building of garden villages, involving more than 600,000 people, have been formed and have united themselves into a central league, called the "Hauptverband für Siedlungswesen." The difficulty which they have all had to face is chiefly that of raising the necessary funds with which to make a beginning, for there is much unoccupied and desirable land at the outskirts of Vienna suitable for model villages of this kind. As a result of continued agitation and of a great demonstration of thousands of people in April of this year, the present government of Austria, which is no longer socialist but is conservative with a liberal president, was prevailed upon to pass a law creating a National Housing and Settlement Fund of more than 160 million kronen annually, to be raised, partly from general revenues and partly from a special tax of one krone per week assessed upon every employee in Austria, from which loans are being made without interest for a period of years to the various settlement co-operatives.

Almost simultaneously with this national loan-fund the municipal government of Vienna, still in the hands of the Social-Democrats, created a Municipal Housing and Settlement Fund of fifty million kronen annually to be administered by the burgomaster of Vienna and a board of trustees called "The Curatorium." The funds which are at the disposal of the Curatorium are being raised by a special tax on all excess-rents, higher than the provisions of the rent law, which are sometimes paid by voluntary agreement between landlord and tenant, and from fees paid to the municipality by owners of dwellings containing more rooms than the maximum allowed to one family who do not wish to have strangers billeted in their houses and who pay an exemption-fee instead.

The various loans available to the settlement societies from these two funds and from their own resources would, perhaps, be sufficient to finance the different undertakings which are destined to bring economic re-

lief and recuperation to thousands of Vienna's thriftiest and worthiest citizens if it were not for the ever-fluctuating and generally sinking value of the krone; they would certainly suffice if they could be applied, as it was hoped by those who were instrumental in creating them that they would be applied, towards guaranteeing the interest and annuities at larger loans obtained elsewhere. If they must be expended to meet the immediate expenses of building-material, of labor which has to be hired, of retaining competent architects and technicians and for securing the indispensable supplies and stock for the gardens and farms, they will be entirely inadequate. The private banking institutions of Austria are equally unable to advance sufficient funds, even on the best security, adequately to finance the undertakings. Believing these spontaneous co-operative undertakings to be the most wholesome and permanently valuable efforts towards reconstruction which are at present under way in Austria, it is earnestly hoped by well-wishers of this remarkable movement, and particularly by the Relief Mission of the Society of Friends in Vienna which has carefully studied the different schemes and has already made some small contributions of money, advice and live-stock, that sympathetic friends may be found in America and England with the means and the good-will to assist in the economic restoration of Vienna by giving or lending a comparatively small sum of money to this admirable purpose. Monies entrusted to the Relief Mission for this purpose will be applied to the support of those settlements which seem to it to be most economically planned and operated. By making possible the purchase of needful materials and equipment a larger number of persons may be employed and the greatest good realized from the early completion of the preliminary period of construction, the delays in which now threaten to jeopardize the entire movement.

Let it not be said that an undertaking so courageous and hopeful as this, whether regarded from the point of view of health, of employment, of sound economic and spiritual recovery, or merely from that of increasing the food-supply of Vienna, has failed because of refusal of timely assistance or that, through ignorance rather than indifference or prejudice, the healing forces of the world's good-will should fail to help those who are bravely endeavoring to help themselves and, in so doing, to rebuild the foundations of civilized life in the most enlightened spirit upon the wreck of empires and the flight of kings.

—*Brent Dow Allinson.*

For further information about this or other measures for the relief of Vienna apply to:

The American Friends Service Committee, 20 South 12th Street, Philadelphia, Penn.

Friends Emergency & War-Victims Committee, 27 Chancery Lane, London, W. C. 2.

The Assumption of World Citizenship

A few years ago a Swedish statesman whose name I do not just now recall made an address in San Francisco, and presumably in many other American cities, in which he advocated the idea that all citizens of any country should be regarded as citizens of every country, and in whatsoever country they happen to be at any particular time they should be amenable to its laws and authorities. The argument, as I remember it, was eminently reasonable, and was reported with more fairness than might have been expected in the daily press.

There are many considerations favoring such a position which will occur to anyone who is not a victim of patro-mania. The man who is born in Massachusetts or California is reckoned a citizen of the United States, although he may never see any region of the Union outside of the county in which he was born. He is in all respects as much in the one case as the other given the privileges and held under the obligations of belonging to the United States. Had Canada been included in the Union, as the makers of our American Union meant that it should be, this would also have been true of the French Canadian born in Quebec. And had Mexico as a whole been annexed at the treaty of Guadalupe-Hidalgo, as many of our people thought it ought to have been, the man born south of the Rio Grande would have been equally an "American" now with the man born between the Ohio and the Great Lakes. If our bellicose militarists have their way and the United States gradually annexes all the rest of America we shall all be citizens of "Uncle Sam's dominions," from sea to sea, and from the Arctic to Cape Horn.

Such absorption is not coming right away, nor is there any reason why any real lover of humankind should want American unity to come that way. But the fact that we might all become "Americans," so, or all "Chileans," if Chile, for instance, conquered the continent, indicates that the reasons why we are not esteemed one to-day are mainly political. Great Britain already illustrates on a large scale how many peoples of many lands not less dissimilar than the peoples of any part of America, or any part of the world, can be admitted to a common citizenship in a large way.

It is not so much the diversities of peoples which make for the present separations of mankind, as it is the false and foolish loyalties we hold to particular political establishments. The sectarianism of nations, like the sectarianism of churches, is not so much human in its origin and persistence, as it is institutional. Politicians, both in Church and State, are largely responsible for it. A famous American minister once argued, fallaciously enough, that the divisions of Protestantism are temperamental, and meet temperamental needs. One who has had any wide experience with the churches of any denomination will have found that every such sectarian group, while undoubtedly tending to develop certain dialects of character, contains people who are as diverse from one another in the deeper things of life as any outsiders could be. Indeed, both with respect to the nations and the churches the divisions which are most influential are horizontal rather than perpendicular, that is they have to do with certain stratifications of all humanity rather than with particular formations of ecclesiastical or political organization. High Church, Low Church, and Broad Church, Conservative, Liberal, and Radical, these are more fundamental types than the divisions into parties or nationalities or creeds.

There is a sense in which Christians have long recognized themselves as members of a common communion the world over. This consciousness of world unity is

making strong headway now, not so much through the painfully slow progress toward formal federation among Christian bodies as through the increasing number of those who assume for themselves fellowship with all the churches. There is more hope in this direction than there is in waiting upon the proceedings of church conferences and committees. If all Christians, or any considerable part of them, would quietly assume an inclusive relation to all churches, claiming for all practical purposes membership in every church, Christian union would much the sooner be an accomplished fact.

This in a way is what world labor is doing. Every class conscious workingman feels himself as included in the membership of labor everywhere. He is not Protestant or Catholic, Jew or Gentile, Christian or pagan, nor is he American or English, Russian, German, or Japanese, but he is a workingman, and thereby and therefore a member with the workers wherever they are the wide world over.

Why should we not be world-conscious, as well as Christ-conscious, or labor-conscious in terms of all the earth? If Christian unity is to be advanced by the increasing number of those who refuse to be tagged by sectarian insignia and insist upon thinking of themselves as fellows with all who feel the religious impulse and respond to the religious motive, and if labor solidarity grows with the claim of each worker to be brother with every other worker, why should we wait for an internationalism made by political hucksters and tricksters at Versailles, Genoa, or the Hague instead of proceeding every one of us who feel the call of internationalism to affirm at once our citizenship in every nation under the sun?

This is not quite the same as calling ourselves internationalists. Internationalism is diffuse and futuristic. We may hold it and still hold ourselves mischievously to nationalistic emphasis in ordinary life. Those Americans who were carried off their feet by the anti-German hysteria were in many instances sincere internationalists. They wanted world federation, and were willing to go a great distance, whenever the other nations were ready, in order to realize a "United States of the World." But they were meanwhile very much themselves citizens of "The United States of America," and not Germans at all. Indeed they thought of Germany as an enemy of that very internationalism they sought, and therefore their internationalism became itself a feeder to the rampant nationalism which swept them away.

What is needed is that we shall assume for ourselves citizenship in other nations in particular, and not be content with a sentimental membership in humanity in general. We do this in America, so far as the States are concerned. In spite of our "Iowa picnics," and our "Minnesota picnics," and our "Maine picnics," we not only feel ourselves citizens of "America," meaning the United States, but we are also all of us and each of us citizens of every State so far as being eager for the welfare of each State is involved, and being ready for its defense. This was so before we had a Union. It was because the Virginians made themselves belong to Massachusetts also, and the men of Pennsylvania assumed citizenship in New York in a spiritual way that we won American citizenship out of the conflict with England.

It requires no courage at all to-day to say, "I am an American." It calls for larger consciousness and more up-standingness to affirm "I am an internationalist." But to say, even in one's own heart, with anything like the same interest and enthusiasm which you have in saying, "I am an American," this also, "I am a German," and "I am a Japanese," takes a good deal more of both sense and stamina. Walt Whitman said a scandalous lot of things, as his contemporaries saw the matter, by way of identifying himself with all sorts of folks. But even Whitman did not quite get to the point where he could treat national and political lines as lightly as he treated class lines, or moral discriminations. We can say, "I am good, I am bad, I am rich, I am poor," to-day, very acceptably in many circles. But try, even in the circles of "advanced thought," this assumption of citizenship in all nations, say "I am British, I am German, I am Japanese, I am Chinese," and you will be conscious of a distinct drop in temperature. Yet if "the way to resume specie payment," was "to resume," the way to get internationalism is to begin by each of us assuming now the habit of thinking of ourselves as "members in particular" in every nation of the earth.

ROBERT WHITAKER.

Seattle, Washington.

"Democracy and World Relations"

The Corda Fratres or World Association of university Cosmopolitan Clubs has been in Europe as in America a center of international conciliation and good will. On November 1st, 1918, the World Book Company issued Jordan's "Democracy and World Relations," a volume containing an elementary elucidation of the principles of democracy and its contrast with the dynastic system of Germany, and with absolutism and Bismarckism generally. To some of the German Corda Fratres this seemed a useful book to circulate in Germany. An excellent translation was made by Frau Ida Müller, a teacher in Vienna. This was revised and much condensed by Dr. John Mez of Freiberg, world president of the Corda Fratres, and the volume has been issued in Stuttgart under the title of "Democratie und Welt-Politik."

The cost of this edition affords an interesting study of inflated finance and its accompaniment of sweat-shop labor. The original work of one hundred and fifty eight pages is here reduced to sixty and provided with a paper cover. The charges for paper and press work (size of the edition not stated) in Stuttgart amounted to 3976 paper marks or $13.30 in American gold. The sum of 3000 marks ($10.00) was paid to the translator by an American friend who also contributed $15.00 towards the printing. The latter sum was sent over in a draft calling for 900 German marks which dropped to $3.00 before the draft was cashed. The president of the Corda Fratres contributed 1200 marks or $4.00 and the Stanford Chapter of Corda Fratres the balance of 1800 marks or six dollars.

This incident gives a vivid illustration of several things, the intense desire of serious-minded students in Germany to think of society and politics along modern lines, the rapid downfall of values, measured in inflated paper having no value, except that conferred on it as legal tender for debts, and finally the distressing wages paid to workers in every field in a bankrupted nation.

D. S. J.

A BOOK A WEEK

Mary Badollet Powell Memorial

"The Ascent and Other Poems." By Elizabeth Mills Crothers. With a foreword by David Starr Jordan. San Francisco: Sunset Press.

Dr. Jordan's introduction begins with the word: "This volume is a memorial of a short but most happy and beautiful life." The life so described could hardly be more appropriately memorialized; the love which this young woman inspired in the hearts of her family and friends has flowered in this handsome volume, so that we who did not know her personally are brought into the circle of her affection, sympathy and influence.

Elizabeth Mills was the daughter of William H. and Elizabeth Haswell Mills, of Sacramento. She was born January 20, 1882, and died at Stanford University, August 18, 1920. She was educated at the Hamlin School, San Francisco, and at Vassar and the University of California; from the latter she received a Bachelor of Arts degree in December, 1909. On March 23, 1911, she married Judge George Edward Crothers, of San Francisco. Dr. Jordan tells us that she was "a particularly alert and happy child." "She lived all her life in a world of her own creating." She "played with imaginary children" and "sang improvised songs." She was clever with brush and pencil, a fine Latin student, and "her speech always (was) charming, her bearing most gracious." She loved the French language and people, and took pleasure in making "translations from the poets." At the University, she earned a record "of accurate and discriminating scholarship." Though she loved the arts, it was to science that she eventually turned. She took up vertebrate paleontology, "with special reference to the early history of man," studying with Dr. John C. Merriam. In 1903, she visited France and won the friendship of leading European anthropologists. Returning to California, she went quietly on with her chosen work, and Dr. Jordan assures us that her papers were fine examples of scientific writing—she was a true searcher for knowledge, a crusader of the mind. But she wrote not only learned papers on long departed animal life. From her gifted pen came also poems, plays and lyrics for friends to set to music, "the natural overflow of a joyous but thoughtful nature." "Death she did not fear," is Dr. Jordan's last word.

The poems before us are just what we should expect them to be—the productions of a woman who wrote verse almost "automatically." Mrs. Crothers, we are sure, was not a poet in the professional sense of the word. Touched by the sight of natural beauty or by the mystic thrill of a prime emotion of the spirit, she wrote verse exactly as a less articulate person might cry, "Oh, how wonderful!" Because she had a splendid mind, because her soul was a sensitive instrument, she sang spontaneously. Her verses are not technically skillful; a colder, less sincere writer might have dealt with the same themes in a more flawless manner. So we commend the volume to those who are more interested in the growth and development of the human spirit than in technical gymnastics.

The initial poem, "The Ascent," from which the book acquires its name, will serve as an example of Mrs. Crothers' verse at its best:

Youth is like a pleasant valley,
Blossom-strewn and orchard planted,
Where by sound of bird and river,
Scent of flower and sight of color,
All our senses are enchanted—
While we tarry, while we dally.

'Tis like looking from the valley,
Sunlight-bathed and soft wind blowing,
To the rocky steeps that glower
Dark beneath the storm clouds' shower.
'Tis a yearning to be going,
Though we tarry, though we dally.

But where closer thunders rumble,
In the mountains steep and darkling,
From the trail we may not loiter
Though our weary feet must falter.
Glimpse the plain in sunlight sparkling,
As we clamber, as we stumble!

There it lies far, far below us,
With white burgeonings all starry!
Quick! Let us return together!
Closed the path. 'Tis lost forever.
In that vale where strangers tarry
None would greet us, none would know us.

Other poems in the collection which deserve special mention are: "Things that Count," "Noon-Tide Serenade," "The Radical," and "The Old Attic Stair."

It is Mrs. Crothers' talent for creative imagining that appeals most to us. She was singularly gifted in this respect—her ideas were original and delicately naive.

We can understand—in some part, at least—how greatly Mrs. Crothers is missed by her friends; it must have been a source of comradely happiness to know her. It is a pity, indeed, that her life was so short. But that she ever trod the earth and blessed with her presence the lives of others is something for which we should all be thankful. The world, we are sure, is better for her sojourn here.

JAMES WALDO FAWCETT.

BY THE HEART.

Some men there are in this old world
Who lack
In brilliancy of brain, and bone,
Of back.
For higher culture they don't care
A fig—
But, God who knows us all, their hearts
Are big.

And they would give the all that they
Possess,
To any sort of person in
Distress.

They may not loom so lovely in
The light,
But, God who knows us all, their hearts
Are right.

It might be just as well for you
And me
To quell our priggish thoughts; for it
May be
That, when he takes the sheep and goats
Apart—
The God who knows will judge us by
The heart.

JOSEPH ANDREW GALAHAD.

THE STUDY TABLE

New Books on World Problems

"The Mexican Mind"[1] is the third book on Mexico put out by its author within a short period. Mr. Thompson has lived in Mexico for some years, has come into fairly close contact with different kinds of Mexicans, and approaches his subject with a considerable degree of sympathy. He likes some Mexican traits, but claims that the total shows the people as relatively undeveloped. For Thompson has a definite scheme of progress borrowed from his old teacher, Prof. Fiske. The ascent of man, under the urge of dangers, is direct. There are four groups and thirteen hungers. We are in the fourth group, having been whipped into shape by all thirteen hungers. We have reached the ultimate; we have no farther to go. The Mexican is still in the second group and his impelling hungers are still of the lower and more elemental sort. Thus, Mr. Thompson. It is all very simple. Count the stamens and your flower is located in the system. The botany is a little old-fashioned, but the taxonomic feat is achieved. Thompson's book is, however, entitled to really serious consideration. It is the most genuine study of Mexican character yet made. The problem he assails is important. We have dealings with Mexico, and if we are to deal aright with her, we must understand the Mexican people. We must realize that they are different from us, innately different, and different because of history, climate, and surroundings. What seems to us quite right and natural, may seem to them wrong and unnatural. The matter is complicated by the fact that in Mexico we have, not one homogeneous people, but three populations. The creole, pure Spanish, element is one thing; the Indian is another; the mestizo, mixture of the two, is a third. We say Indian—in Mexico there are Indians and Indians; the Aztec, the Otomi, the Maya are not the same—and there are *many* others. Mr. Thompson's desire to get at one mind is a hopeless task. He realizes these differences throughout. What he really gives us is the mestizo mind; what he most admires is the creole mind; what he least understands is the Indian mind—or minds. His analysis is fair and he brings out a host of little traits that show a good deal of study and thought. His statements are, many of them, fully warranted, but he seems strangely blind at times to the real conditions among ourselves. Thus, there is no question that *personal politics* and over-emphasis of *sex thought and hunger* are outstanding features in Mexican psychology. We must recognize both as realities in any study of Mexican mind. But ever since the nineties there has been a real tendency in Mexican life away from personal politics and there is hope in the tendency. More than a dozen years ago, your reviewer raised the question whether, while Mexico was struggling away from, we were not drifting toward, personal politics. Theodore Roosevelt was in his mind in making the statement; since then, the Woodrow Wilson cult has emphasized the claim. That sex outweighs all other hungers and impulses in Mexico may be true—especially in the creole and upper mestizo groups (which Thompson best knows)—but where are we drifting in this matter? Any daily paper in any great American city shows that uncontrolled sex hunger more and more shows itself here. Thompson's book tempts to longer notice, but we must stop.

A clear appeal for recognition of Obregon's government, and that soon, is Dillon's book, "Mexico on the Verge."[2] Mexico is a new field for Dr. Dillon, but to qualify for writing the book, he went to Mexico, attached himself to Obregon, and kept him under observation for weeks. It was a case of Mary and her lamb; "everywhere that Mary went, the lamb was sure to go." This constancy of companionship was particularly interesting, for people there believed that Dr. Dillon was the intimate friend, perhaps the paid emissary, of Edward Doheney, oil magnate. The book is well written. It seems to be a frank and sympathetic discussion of Mexico's dangers. Mexico is truly beset with dangers. The ignorance of her common people is a danger. The presence of foreign capital is a danger. The nearness of a great neighbor of expansive ideas is a danger. The Monroe Doctrine as it is construed is a danger. The demands made by our government as price of recognition is a danger. Anyone of these would be serious enough; the combination fully warrants the use of the word *verge* in Dillon's title. All of these are discussed by our author. The discussion is at times so sympathetic as to rouse suspicion. A case in point is the recognition of Mexico's attitude to oil matters. Is Dillon's presentation here mere camouflage? What has brought about the present apparent arrangement between the oil men and Obregon? Have they really made peace? Or, is it only a truce, while Washington acts, to be followed later by demands of restitution and compulsion of disgorging? If there is an actual arrangement, was it planned in those days of Mary and her lamb, before Obregon went into power? When Dr. Dillon comes to discuss our government's relations with Mexico, he calls spades by their name. Our application of the Monroe Doctrine is a case in point. We promulgated the doctrine; we expanded it; we interpret it; we apply it. It was hailed with joy by the Latin-American republics, as an intention to protect them. To-day it is hated by them all. It is now considered a mere excuse for meddling in their affairs, for undermining their sovereignty. The case of Haiti is instructive in this connection and Dr. Dillon presents it fully. Mexico fears, probably with reason, that application of the Doctrine (a veritable chameleon, changing with any new combination of circumstances) may deprive her of national existence. As to the matter of recognition, Mr. Hughes' demands are, according to Dr. Dillon, incapable of execution. The best diplomatic minds of Mexico believe that they directly affect sovereignty and that to meet them would be equivalent to accepting our suzerainty and becoming a protectorate. One point that Dr. Dillon does not touch on is Mr. Doheney's presence in Paris. What was the result of his mission? We have never seen a clear and public statement of it. Was it an agreement that Mexico should never be supplied with money by European countries, without our consent, and our active co-operation (or direction) in the business? If so, we may well speak of Mexico as on the verge.

[1] "The Mexican Mind." Wallace Thompson. Boston: Little, Brown & Co. 8vo; pp. xiv, 303.

[2] "Mexico on the Verge." E. J. Dillon. New York: 1921. George H. Doran Co. 8vo; pp. 296.

So we were not able to speak. When the crisis was on, when more than ever the actual truth needed to be known, we were not at liberty to speak, to discuss, to seek truth! When to know the truth might have saved an awful cost in blood and money, we were compelled to keep silence—many were compelled to join actively in the most dreadful campaign of hate-development that the world has ever seen—intentional hate development. But at last the nightmare ended. At last, we not only *may* speak; we *must* speak. In his earlier book, "Now It Can Be Told." Philip Gibbs told some truths, bared some secrets, regarding the war and its meaning. And, now, in the book before us, "More That Must Be Told," [3] he tells us of European conditions after the war. The story is dreadful but needs the telling. Much of what our author says is helpful, stimulating, splendid. It would come with a more genuine and democratic ring if Sir Philip dropped his title and appeared as a common man, dealing with the common man's problems and the common man's debts. It was the "Sirs" and the "Lords" who brought on the war: it was the common people who paid the price in lives and blood, in maimed bodies, in harder living, in assuming a debt that will cripple for a long time to come. What a situation is in Europe today! It is this situation that must be told. The condition of Germany, where the world's leaders in industrial progress are turned into a nation of labor-slaves for years to come; of France, where victory is proving to be worse than defeat; of England, where the far-reaching, unsettling, effects of the war are but beginning to be realized; of Austria, where scientific tinkering of experts has left chaos and ruin. In after chapters Ireland is touched upon and the United States and World Peace. Philip Gibbs thinks he has clear eyes, and a just scales for Ireland, but does anyone on either side of the Irish question find help in his words? He will no doubt be willing to die for his opinion; he has already faced abuse and danger for it—but is his position aught but a straddle? As to the United States—we could have ended the war early, if we had been so minded. A few fundamental propositions, enunciated and adhered to in 1914 or 1915, would have been decisive. After a strange kind of neutrality, we finally threw ourselves into it. We have done our share. There is no reason why we should pay the entire cost of a war that we did not begin, and which brought us no national glory or advantage. Theoretical economists, mouthpieces of great and international wealth, urge us to do so. Sir Philip Gibbs would have us do so. Perhaps they may succeed in their efforts. If so, alas the day! Our author lays the blame of the war and its aftermath, on "the old men." He is no doubt right. He considers the present moment the opportunity of youth. No doubt he is right again. The sad fact is that youth, once entrenched, grows old and has the same fancies, obsessions and wickednesses that age has ever had.

FREDERICK STARR.

[3] "More That Must Be Told." Philip Gibbs. New York and London: 1921. Harper and Brothers. 8vo; pp. i, 408.

A Good Book for Jews and Gentiles

In these times of continued and often bitter stress and strain between races and nations it is very heartening to find a book that, with however much play of racial sentiment, and humor too, always keeps you in sight of the great heights of idealism, the sight of which makes all men brothers. Dr. Ezekiel Leavitt has written a unique and remarkable book. It is frankly and delightfully Jewish, but it is far more than that in its many sided humanity. It is a veritable "human document." It bears the rather quaint title, "Parrot Gods"*—a title which possibly over-emphasizes the vein of caustic wit that leaps out in certain chapters which fairly flash with indignation at the manners and morals, the literature and the drama, and the preposterous mercenary zeal of too many of his countrymen. But this is the spirit of the noblest ancient Hebrew prophecy, and the singular restraint with which Mr. Leavitt confines his castigation to his own people's sins and fooleries, as those alone for which he shares responsibility, actually brings the lesson home all the more forcibly, how awfully American the Hebrew newcomer is in his quick susceptibility to catch all the diseases by which we of the earlier immigration suffer, and perchance lose our souls!

The heart of the book lies in the numerous pen-pictures of human life. The author makes you see and feel, just as Tolstoy does, a visit to whom, by the way, he describes. The chapters are short and each one goes straight to the point and tells its story. It may be shining thoughts out of a deep thinker's large experience. It may be a little bit of comedy, or pathos, of a young girl's tragic dilemma of duty and love at issue, of bits of revealing dialogue which a listener hears from the benches in the park, of choice excursions of fancy and imagination "freighted" with wise philosophy, such as: "When will the Messiah Come?" or "Tsar Nicholas and I." However the air-plane soars, it always is steered by a thought and it is sure to come down again to the firm ground of good sense. Everywhere, too, you are in the company of the poet quick to see and paint pictures of wonderful scenes and to awaken your heart with the beauty of the world and the visions of the eternal realities of truth, justice and love.

June, 1922. CHARLES F. DOLE.

*The book is published by the Talmud Co., Boston.

Ramabai

Word has come from India of the death of Pundita Ramabai, that remarkable woman who, with some financial help from America, thirty years or more ago, established a school and home for Hindu child-widows, through which she rescued many thousands of her girl-sisters from neglect, hardship and almost despair; gave them new hope, and fitted them for lives of usefulness. The following lines by our American Lucy Larcom, written when Ramabai was just beginning her great work, may well be recalled now:

The little Hindu maiden heard a voice amid the lull
Of singing streams and rustling leaves, in groves in Gungamul;
It swept along the mountain wind down to the western sea—
Heaven whispering to the listening earth, "Truth, like the air, is free!"

That word had winged her father's feet from fettering caste away,
To give his fledglings liberty for flight in ampler day
Than man's close, cage-like code allowed; and so the maiden grew
To reach of thought and insight clear no dim zenana knew.

Child of the lone Ghaut Mountain! flower of India's wilderness!
She knows that God unsealed her lips her sisters dumb to bless,

Gave her the clew to bring them forth from where they blindly grope,
Bade her unlock their dungeon doors, and light the lamps of hope.

Bravest of Hindu widows! how dare we look at thee,
So fearless in love's liberty, and say that we are free?
We, who have heard the voice of Christ, and yet remain the slaves
Of indolence and selfishness immured in living graves?

O Ramabai, may we not share thy task almost divine!
Thy cause is womanhood's, is Christ's own work no less than thine.
The Power that unseals sepulchres will move thy little hand!
The stone rolls back—they rise—they breathe—the women of the land!

J. T. SUNDERLAND.

New York, June 14, 1922.

CORRESPONDENCE

An Acknowledgment from France

37 Rue de la Tour,
Paris, France, 16.

Dear Mr. Editor:—

I want to send just a line to the readers of your paper to tell them what a joy it has been to help "my boys" and their families with the funds sent in response to my letter.*

I have just returned from Roubaix and Lille where I spent three unforgettable days. Their welcome and hospitality was profoundly touching and has only made my love and devotion for them stronger than ever.

The past winter had been an extremely difficult one, because of strikes and lack of work, for, as in all industries, times come when the mills run on only part time. It is a dread ever present in the breast of a faithful worker.

I found several of the women sick because of the difficulties of last winter. Poor Madame Fratrez is far from well and Madame Masse will never, I fear, be better. Madame Masse has never been well since the war. What she went through during the occupation you could only realize by hearing her tell it.

I have helped them and shall do more before I leave. Later, I am visiting one or two more before I help them in order to see what needs are the greatest. So I can assure you that the money is doing worlds of good.

One special case which may interest you, is a young Alsatian boy who is a nephew of one of my *filleuls* whose mother is dead and the father is a *tuberculeux*. Their suffering during the war, in Alsace, was terrible. We have had both boys in school—this little Henri in one where he is learning a trade. One more year is necessary before he can be placed in a position and difficulties have arisen so that the uncle and the aunt cannot have him with them. We have a school now where he can live, but it left us no money for clothes and necessaries, so some of the funds you contributed will furnish those and enable Henri to finish his *apprentissage*. He is unusually bright, receiving the highest credits. So I know you will feel that the money could not be better used.

Before closing, let me say thank you again and again for the money you contributed for the little I am doing. It has brought smiles to tired, drawn faces and a new hope to many.

Sincerely,

June 2, 1922. ALICE MARION HOLMES.

Should We Live for Today?

Editor UNITY:

May I be permitted to add a few thoughts to the interesting contribution of Alson H. Robinson, in your issue of May 25? He discusses the desirability of individuals forming a plan for their own lives and the bettering of the world, looking forward to a Commonwealth of Man. He regrets that "just as we are beginning to learn how to live . . . how to direct our physical, mental and spiritual talents . . . we suddenly find ourselves facing the end." In briefer words, people learn how to live only when they are old and about to die.

This being granted, is it not evident that the Supreme Power designed this life as a school to teach us how to live? Is not this the purpose of life in this world? And does not the proposition strongly suggest the truth of reincarnation as a fact of nature? The older eastern religions teach that men, being immortal, come back here again and again to learn, and as we do not see perfect men and women here, is it not clear that when they have learned the lessons of life, they cease to return, except once in an age a Gautama, a Jesus, or a Gandhi appears—or rather reappears?

Why should we, who do not yet know, who are very far from being messiahs, undertake to reform the whole world at once? Why not give our best thoughts to doing the duties that lie close to us?

Mr. Robinson also regrets that "great numbers of young people are living and working merely for the present moment." It seems to me this is very nearly what they should do, provided they do it rightly and unselfishly, for they do not know the future. We cannot solve all God's plans for men. It is useless for an individual to try and form a perfect social system, or to change the tide of human progress. The great movements of humanity are in higher hands than ours.

The thing each one of us can do is to try and live each day rightly. We live in the eternal now; the future is shaped by what is done each day. The power to look far ahead is not given to us. If each of us performed his personal daily tasks wisely and unselfishly, the large problems that disturb humanity would disappear.

I may do some little planning for what I seem to see directly before me; but why should I, with my puny intellect, try to form a plan for the race, or even for the people in my personal environment? My duty is not to try to carry the responsibility of others; it is to do well what lies before me each day. The rest will work itself out through higher guidance.

This thought I have tried to bring out in the following verses, inspired by the words of an ancient Persian philosopher:

LIVE FOR TODAY.

List to the message of the dawn
That tints the eastern sky:
Whatever good or ill betide
At your own door must lie.

For it is life, the very life,
Part of eternity.
The fleeting hours are yours to use;
Here dwells reality.

For you may know the bliss of growth,
As wisdom fills your brain;
Or glorious action may be yours
To ease the world of pain.

Or beauty's splendor may enshrine
Till all your being glows,
Absorb it all today, because
It fadeth like the rose.

Except the beauty of the soul,
Whose symbol is the dove.
This lives and grows from age to age,
And leads to perfect love.

The past is but a memory
Of things gone to decay.
We live in the eternal *now!*
Why dream of yesterday?

Why worry of the time to come?
There's but one way to tell.
Your duty lies right here today;
See that you do it well.

For every day that is well lived
Is ours to love and bless.
'Twill bring (when it is yesterday)
A dream of happiness.

Each day to come a dream of hope,
Each hour a priceless pearl.
Where countless gems for all revolve
In love's unending whirl.

Look well, therefore, unto this day,
Waste not a single hour,
But scatter love, and beauty give,
Like as the morning flower.

New York, May 30, 1922. CHARLES H. COCHRANE.

*In UNITY of February 9.

THE FIELD

"The World is my country, to do good is my Religion"

THE INTERNATIONAL PEOPLE'S COLLEGE IN DENMARK.

The International People's College at Helsingor in Denmark—Hamlet's Elsinore—is a link in the endeavors to build a bridge between the nations and at the same time a link in the work of the democracies to educate themselves for their leading position in the world. It is called a "people's college" because it draws students from all stations in life, though it invites especially students from the working class. It is called "international" because it receives students from different countries. It includes women students, but at its present state it has accommodation for only a limited number.

There are no examinations. The aim of the college is by free lectures to awaken and nourish intellectual and ethical life. It will give positive knowledge and develop the intellect, but it will also appeal to the feeling and the will and try to inspire the students with a desire to take an active part in the rebuilding of the world after the war, spiritually as well as materially.

Being situated in Denmark, the college follows the traditions of the Danish Folk High Schools which have played an important part in the intellectual and spiritual education of the Danish people (particularly the larger numbers devoted to agriculture) and which have been a firmly established feature of one of the most, if not the most, successful co-operative systems in the world. The characteristic features of the Danish Folk High Schools are that they are personal in method, individualistic in principle, and ethical in purpose. At the International People's College the personal method is emphasized by the application of the English tutorial system. The individualistic principles of the college cause it as far as possible to pay heed to the individual attitudes and inclinations of the students.

Finally, like the Danish Folk High Schools, the International College is based on a Christian-ethical foundation. Without being bound to any particular denomination, it will employ especially those teachers who believe in the association of the Christian view of life with the development of a super-national and social spirit.

The college is supported by subscriptions from private individuals in Denmark, England, Germany, and the United States, by a grant from the Danish State, and by contributions from labor organizations and other bodies.

The members of the committee governing the college are: Cai Hegermann-Lindencrone, Secretary in the Board of Education (Chairman), Rudolph Benzon, Inspector at Jonstrup Training College, and Peter Manniche, Principal of the International College, Helsingor, to whom enquiries may be addressed.

The college opened its doors for the first time October 1, 1921, with 24 students. Of these two were American, one Austrian, nine Danish, three English, one Irish, one Scottish, five German, and two Czecho-Slovakian. A part of these students resided at the college during the spring and summer of 1921 and were engaged in cultivating the garden and the field and in preparing the buildings for the school.

The experience of the first year, 1921-22, has proved the possibility of building up strong bonds of friendship between men who a few years before had fought one another. That universal humanity which the students have discovered in their school-fellows has made them forget the smaller differences, and the common life and the common education have created a feeling of solidarity. Their horizon and their sympathies have been widened.

The daily association of students from various nationalities has offered good opportunity for the learning of foreign languages, and the out-door work in the garden and field in which all the students—whether they be from the working class or other classes—took part, has established a mutual fellowship and broken down the barriers of class prejudice.

The next session begins October 1, 1922, and lasts for nine months. There are three terms, from October 1 to New Year, from New Year to Easter, and from Easter to June 30, 1923.

In the first term special emphasis is laid upon the study of modern languages, English and German, and the students will at the same time receive theoretical instruction and practice of language through their daily association. During the second term the study of Literature, Natural Science, Sociology, and History takes the prominent place. The students will get a better insight into the conditions and problems of modern social and spiritual life, and they will learn how the history of one country bears on that of another and influences it. During the first two terms the students are divided into classes according to nationality and are taught in their own language.

In the third term this division into classes is dispensed with, and all the students attend lectures given in English or German. In this term the chief method of instruction is not class-tuition, but free lectures and discussions in which all the students should be able to take part. There are special courses in the Danish Folk High School Movement and the Danish Co-operative Movement.

The payment for board, lodging, and tuition is Kr. 1200 ($250 or £60 at this writing) for the nine months' course, or Kr. 400 for each term. There is an extra charge for laundry, light, and heat.

The teaching staff will be: Peter Manniche, M. A. (University of Copenhagen), Frank Smith (Fircroft College near Birmingham), Bennie Smith, B. Sc. (Pol. Econ.) (University of London), Viktor Waschnitius, Dr. Phil. (University of Vienna). Besides the above a number of professors from the University of Copenhagen and other Danish institutions of learning, Vald. Ammundsen (History of the Church), Vilhelm Andersen (Danish), N. Bogholm and Otto Jespersen (English), Louis Hammerich (German), Vald. Vedel (Comparative Literature), Folmer Blicher-Dam (graduate from the Royal Academy of Agriculture), Jens Toftegaard (Department of Statistics, Copenhagen), Mr. Chr. Norlev, and Mrs. Svelmoe-Thomsen will give occasional lectures at the college.

The Danish Advisory Council includes five members of parliament, a director of the co-operative unions, the state inspector of the public libraries, the Methodist bishop of Copenhagen, and two principals of the national Folk High Schools. Professor Valdemar Ammundsen is chairman of the council.

The German Committee for the college is presided over by Ed. Bernstein, a member of the Reichstag, and consists of representatives of educational and social movements and institutions.

The members of the British Committee for the college are:

The Right Hon. Arthur Henderson,

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All inquiries and subscriptions from the United Kingdom should be sent to Rennie Smith, The University, Sheffield.

The American Committee consists of: Jane Addams, Chairman, Hull House, Chicago; Henry Goddard Leach, New York, Chairman Eastern Group; Peter Clemensen, M. D., Chicago; Rev. A. Th. Dorf, Chicago; Rev. Noble S. Elderkin, Duluth, Minn.; Clarence Hoag, Haverford, Pa.; Frederic C. Howe, Washington, D. C.; Professor Rufus Jones, Haverford, Pa.; Professor Robert Morss Lovett, University of Chicago; Lithgow Osborne, State Department, Washington, D. C.; Mrs. James F. Porter, Chicago, Treasurer; Henry Scattergood, Villa Nova; Dr. William Austin Smith, New York; Mrs. Willard Straight, New York; Rev. Tertius Van Dyke, New York; Dr. James P. Warbasse, New York.

Many well-known English and American educators have given the project a warm endorsement. President Emeritus Charles W. Eliot of Harvard University says: "The proposed International People's College in Denmark as described by its founder, Dr. Peter Manniche, is a very interesting educational and industrial experiment for which Denmark is at present the best site. It aims to establish industrial democracy on sound ethical and economic foundations. It deserves the financial support of persons who are both willing and able to aid far-reaching beneficent projects as well as to contribute to the pressing needs of today."

American contributions may be sent either to Mrs. James F. Porter, 1085 Sheridan Road, Hubbard Woods, Ill., or to Henry G. Leach, 170 East 64th Street, New York, who will also be grateful for any suggestions as to how the college can secure students from the United States.

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